

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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THE LORD'S DAY.

FROM Elder George W. Crockwell, laboring in Sioux City, Iowa, we recently received a letter in which occurs the following:

"There are a great many Seventh-day Adventists in this city, and in talking on the Gospel with them I have been unable to confute their arguments, to my satisfaction, against our worshipping on the first day of the week. In reading the scriptures I find only the following passages that in any way refer to the matter, and they are not conclusive: John 20: 19-26; Acts 2: 1; Acts 20: 6, 7; I Cor. 16: 1, 2; Rev. 1: 10; Mark 2: 27, 28; Luke 6: 5; II Cor. 5: 17; Eph. 2: 15. Any information you may give me will be thankfully received; and allow me to suggest that a tract covering this question would undoubtedly be of material assistance to Elders laboring in sections of the country containing Adventists."

Seventh-day Adventists constitute a religious sect whose chief characteristics are that they believe in the personal and glorious coming of the Lord Jesus Christ; and that the holy day of worship appointed of God is the seventh day of the week instead of the first. Hence their name—Seventh-day Adventists.

Owing to the fact that modern Christians deny the continuation of revelation after the days of the apostles, and as they cannot point to any direct revelation, or positive apostolic institution in the New Testament by which the first day of the week was substituted for the old Jewish Sabbath, the seventh day, which Jesus during his lifetime honored by observing, the Adventists have other Christians at somewhat of a disadvantage in this controversy. The Elders of the Church of Jesus Christ of Latter-day Saints, however, need not be embarrassed by the arguments of Adventists, since the church of Christ in this last dispensation has the warrant of God's word, by direct revelation, for keeping holy the Lord's day, that is, the first day of the week, as a day of public worship and thanksgiving, a holy Sabbath unto the Lord. It is not our intention,

however, to avoid a discussion of the question by thus placing it on entirely new ground, and making the success of the issue depend upon one's ability to make it clear that God has given such a revelation, although that is a position that can be consistently taken by our Elders. But we desire to point out the evidence we have (1) from the New Testament, and (2) from the practice of the early Christian church, for observing the first day of the week as a day of public worship, sanctified and set apart as the Lord's day. By doing so we shall be able to show at least that there is a very strong probability that the change from the seventh to the first day of the week was made by the Lord Jesus Christ Himself, after His resurrection; that it was perpetuated by His apostles and the early Christian church; and then, in conclusion, shall cite the revelation referred to which, to the Latter-day Saints, changes this "probability" into fact and confirms with divine sanction our custom of worshiping on the first day of the week. By pursuing this course we shall draw the strong probability to be derived from the scriptures and the practice of the early church to the support of the revelation referred to, while the revelation, as already indicated, will transform the "probability" of the New Testament scriptures into positive fact.

We begin with the arguments to be derived from the New Testament:

It is related in John's gospel that on "the first day of the week," Mary Magdalene, early in the morning, met the Lord Jesus, after his resurrection, and conversed with him. This she told the disciples. "Then the same day at evening, *being the first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and saith unto them, Peace be unto you. . . . As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 19-23).

Thomas, of the Twelve, was not present at this meeting, nor would he believe the account delivered to him of it by his fellow apostles, but declared he must see the print of the nails in the Master's hands, and thrust his hand into his side before he could believe. "*And after eight days*," which of course brings us to the first day of the week, "again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20: 26). He then dispelled the doubts of Thomas, and did many other things which are not written.

Let this much be held in mind from the above: Jesus arose from the dead on the first day of the week and appeared to his disciples when they were assembled together. Then, "*after eight days*," which brings us again to the first day of the week, his disciples were again assembled, and he appeared unto them. We have no account of his appearing to any one in the interval, a significant fact; and one which makes it easy to believe that the second meeting on the first day of the week was appointed by the Lord Himself, and since all that He did on this and other occasions was not written (John 20: 30 and Ch. 21: 25), it is not impossible, nor

even improbable, that he then sanctified this day, and appointed it as a holy day, to be observed as sacred by his followers. This view is sustained by the continued practice of the apostles in meeting on the first day of the week.

It is a significant fact that the day of Pentecost, upon which day the apostles received their spiritual endowment by the outpouring of the Holy Ghost, "that year fell on the first day of the week."* "And when the day of Pentecost was fully come, they *were all with one accord in one place*" (Acts 2: 1). They received the outpouring of the Holy Ghost, and publicly preached the gospel and administered baptism. This assembling together on the first day of the week was doubtless in continuation of that new order of things with respect to the Sabbath which Jesus had ordained.

Many years after Pentecost, in giving the account of Paul's journey from Philippi to Troas, the writer of the Acts of the Apostles says that the journey was accomplished in five days; and at Troas the apostolic party abode seven days: "*and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight*" (Acts 20: 4-7).

Again: Paul sends the following instructions to the Saints at Corinth—and it is to be seen from the passage itself that he had given the same instructions to the churches of Galatia: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. *Upon the first day of the week* let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16: 1, 2).

These passages prove very clearly that the custom of meeting together for acts of public worship and the preaching of the gospel was firmly established in apostolic times, and since that is the case it doubtless was ordered by Messiah's own appointment. Surely the apostles would not presume to establish such an order of things without divine sanction. Within the lifetime of the last of the apostles, too, this Christian Sabbath had received its name—"the Lord's Day." John's statement—"I was in the spirit on *the Lord's Day*, and heard behind me a great voice," etc., can have reference to no other thing than the fact that on the first day of the week which had come to be known by them as "*the Lord's Day*," John was in the spirit. "The general consent, both of Christian antiquity and modern divines, has referred it to be the weekly festival of our Lord's resurrection, and identified it with 'the first day of the week,' on which he rose; with the patristical 'eighth day,' or day which is both the first and the eighth; in fact with the '*Solis Dies*' or 'Sunday,' of every age of the church."[†]

* See Smith's Dictionary of the Bible, Hackett & Abbot's edition, Vol. II: Art. Lord's Day, p. 1677. Also Bramhall's works, Vol. V, p. 51, Oxford Ed., Discourse on the Sabbath and Lord's Day.

† Smith's Dictionary of the Bible, Vol. II, p. 1676.

Following is the argument of a very respectable authority upon these New Testament passages, and it seems to us decidedly strong: "As the death of Christ made atonement for sin and symbolized the death of his church to the world, so did his resurrection mark the beginning of a new spiritual life, or, in the words of Paul, 'a new creation in Christ Jesus.' This new creation was the higher renewal of that first one which sin had marred; and therefore we find the disciples, from that very day, celebrating *the first day of the week* as the Christian Sabbath, the Lord's day, on which he met for worship and fellowship. These assemblies began on that very evening when the risen Lord entered the chamber where the eleven apostles had met with doors shut for fear of the Jews, saluted them with the blessing of peace, showed them his wounded body, and ate bread with them; and then breathing his spirit upon them he repeated their commission, to preach the gospel to every creature, and to baptize all believers, conferred on them the power to work miracles, and gave them the authority of remitting and retaining sins. Such was the first meeting of the apostolic church on the first Lord's day. And after eight days again his disciples were within, the doors being shut as before, when Jesus stood again in their midst, with the salutation of 'peace,' and satisfied the doubts of Thomas, with the tangible proof of his resurrection."^{*}

The same authority continues the argument in a foot note thus:

"The meetings of the disciples on each eighth day have the more force as an argument from the very fact of their being only incidentally recorded. The correspondence of the *interval* with the week, and the distinction of the *day* from the old Sabbath, are facts which admit of no other explanation; and all doubt is removed by Paul's plain allusion to the meetings of the disciples on the first day of the week, and by the testimony of heathen as well as Christian writers to the practice from the earliest age of the church. John, in mentioning the day as a season of spiritual ecstasy, in which Christ appeared to him and showed him the worship of the heavenly temple, expressly call it by the name which it has always borne in the church, 'the Lord's Day.'"[†]

These arguments may be further strengthened by the following considerations: When the Jews were stickling for a very strict observance of the old Sabbath, Jesus with some spirit replied that "the Sabbath was made for man and not man for the Sabbath." And furthermore gave them to understand that "the Son of Man is Lord also of the Sabbath" (Mark 2: 27, 28). It follows then that since Jesus is Lord of the Sabbath, it would clearly be within the province of his authority to change the old Mosaic institution of the Sabbath if he so elected. Paul in his day said: "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17). Again, in his letter to the Ephesians, the apostle represents Christ as "having abolished in his flesh the enmity, even the law of commandments contained in ordin-

* Students Eccl. Hist. (Philip Smith, B.A.) Vol. I, pp. 21, 22.

† The Student's Eccl. Hist. Vol. I, p. 22, Note.

ances." And again in his letter to the Colossians: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come" (Col. 2: 13-17).

From this it is clear that many things in the law of Moses being fulfilled in Christ were done away, or changed to conform to the law of the gospel; and, to say the very least of the argument set forth up to this point, it is very probable that the Sabbath was among those things so changed.

Turn we now to the argument to be derived from the custom of the primitive church:

Next to the New Testament writers Clement of Rome, a companion of the apostles, is most relied upon as stating correctly early Christian practices, and in his epistle to the Corinthians, speaking of things commanded of Christ, he says: "Now the offerings and ministrations he commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. And when and by whom he would have them performed he himself fixed by his supreme will: that all things being done with piety according to his pleasure might be acceptable to his will. They therefore that make their offerings at the appointed seasons are acceptable and blessed; for while they follow the instructions of the Master they can not go wrong."* From this it appears that Jesus himself did fix set "times and seasons" for "offerings and ministrations," as well also by "whom" as "when" they should be performed, and that too, according to "his supreme will." This represents the Lord as having arranged matters in the church—including "times and seasons" for "offerings and ministrations"—more definitely than any of the New Testament writers credit him with doing. Is it unreasonable to think that among these was the transition from the Jewish Sabbath to the Lord's day?

In the Epistle of Barnabas, written in the early part of the second century, it is said by that writer, speaking of the Christian custom as pertaining to the Sabbath: "We keep the eighth day unto gladness, in the which Jesus also rose from the dead, and after that he had been manifested, ascended into the heaven." (Epist. Barnabas, Ch. 16).

The younger Pliny, the Roman governor of Bithynia, in describing the custom of the Christians to his friend, Trajan, the Roman emperor, says: "They were accustomed on a *stated day* to meet before daylight, and repeat among themselves a hymn to Christ as to a God, and to bind themselves by an oath with an obligation of not committing any wickedness; . . . after which it was their custom to separate and to meet again

* Clement's Epistle to the Ephesians, chapter 40. We use Rev. Geo. A. Jackson's translation of the passage.

at a promiscuous, harmless meal [the Sacrament?] from which last practice they desisted, after the publication of my edict.*

It is only claimed for this passage that it proves that the Christians had *a stated day* on which they met for the worship of God, and the renewal of religious covenants; and doubtless that stated day was the eighth day of the week mentioned by Barnabas, and which corresponds with the "first day" of the week, mentioned by the New Testament writers.

Justin Martyr, one of the most learned and highly esteemed of the apostolic fathers, is very clear upon this subject. He says, writing in the first half of the second century, almost within shouting distance of the inspired apostles—"In all our obligations we bless the Maker of all things, through his son Jesus Christ, and through the Holy Ghost, and on the day which is called Sunday, there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we hath time. Then the reader concludes, and the president verbally instructs and exhorts us to the imitation of those excellent things. Then we all rise together and offer up our prayers. And, as I said before, when we have concluded our prayer, bread is brought and wine and water, and the president in like manner offers up prayers and thanksgiving with all his strength, and the people give their assent by saying, amen. . . . But Sunday is the day on which we all hold our common assembly, because it is the first day on which God when he changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead: for the day before that of Saturn he was crucified, and on the day after it, which is Sunday, he appeared to his apostles and disciples and taught them these things which we have given to you also for your consideration" (I. Apology, Ch. 67).

We have not the space to further examine the testimony of the fathers, nor is it necessary. Sufficient has been quoted to show that in that age immediately succeeding the apostles, the practice, which seems to have begun even under the immediate supervision of the Lord himself, was firmly established in the early church. The learned writer in Smith's Dictionary of the Bible, Rev. James Augustus Hessey, who there treats this subject, says: "The result of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's day (a name which has now come out more prominently, and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as part and parcel of apostolical, and so of scriptural Christianity. . . . Our design does not necessarily lead us to do more than to state facts; but if the facts be allowed to speak for themselves, they indicate that the Lord's day is a purely Christian institution, sanctioned by apostolic practice, mentioned in apostolic writings, and so possessed of whatever divine authority all apostolic ordinances and

* Pliny's letter to Trajan and the emperor's reply will be found in full in Roberts' "New Witness for God," pp. 54-57.

doctrines (which are not obviously temporary, or were not abrogated by the apostles themselves) can be supposed to possess" (Vol. II, p. 1679).

Yet after all this is admitted, and the strength of the argument is very great in our judgment, it must still be confessed that it falls somewhat short of being absolutely conclusive. It cannot be made out clearly and positively that Jesus or the apostles by direct, official action authorized the observance of the first day of the week as a day of public worship, dedicated to the service of God, and designed to take the place of the Jewish Sabbath. The most that can be claimed for the evidence here adduced—and it is the strongest if not all that can be marshalled in support of the proposition—is that it is *probable* that such a change was instituted. Rev. Baden Powell, professor of geometry at Oxford University, states the case as it stands most truly. He says: "To those Christians who look to the written word as the sole authority for anything claiming apostolic or divine sanction, it becomes peculiarly important to observe that the New Testament evidence of the observance of the Lord's day amounts merely to the recorded fact that the disciples did assemble on the first day of the week, and the *probable* application of the designation of the Lord's day to that day."*

That Catholics regard what is written in the New Testament as insufficient to justify them in the observance of the first day of the week instead of the seventh is evident from the fact that they appeal to the tradition of the church as the unwritten word of God in justification of their practice, and upbraid Protestants for their rejection of the authority of tradition, which alone, in their view, justifies the change from the seventh to the first. The author of the Catholic work, "End of Religious Controversy," after citing the scripture commanding the observance of the seventh day as the Sabbath, then says: "Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or tradition of the Catholic Church; which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost on that day of the week" (End of Religious Controversy, letter 11).

It is this element of uncertainty in the evidence, and the consequent inconclusiveness in the argument that those who contend for the seventh day as the Sabbath of the Lord take advantage of; but, as stated in the beginning, the Latter-day Saints need not share the embarrassment that other Christians generally feel over the question, for the Lord has set the matter at rest by a revelation in these last days to His church. In a revelation to His servant Joseph Smith, given in August, 1831, he said: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of

* Kitto's Cyclopedia of Biblical Literature. Art. Lord's Day.

prayer and offer up thy sacraments upon my holy day; *for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High.* Nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and unto the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full" (Doc. & Cov. Sec. 59: 8-13).

And thus the matter is set at rest. The observance of the "Lord's day" as a day sacred to the worship of Almighty God, so far as the Latter-day Saints are concerned, does not rest upon the "probability" that it was of divine or apostolic institution, as is the case with Protestant Christendom; nor does it rest upon the "tradition" of the church that it was of apostolic institution, as is the case with the Catholic Church; but the observance of that day comes to the church of Christ by direct appointment of the Lord by revelation to the head of the church in this dispensation; and that revelation transforms the "probability," that the first day of the week was substituted for the old Jewish Sabbath, into a certainty.

In conclusion let us ask our young Latter-day Saints to observe with what solemnity God hath dedicated this day, and set it apart for the worship of the Lord; and how strictly He hath prohibited other occupation than this on that day; and so much as our "certainty" outstrips the "probability" of other Christians that the "Lord's day" is the proper day for public worship, so let our strict observance of it outstrip theirs.—*Improvement Era.*

A DREAM.

IN November, 1850, there were ten Elders in San Francisco, of which number I was one, seeking for passage to the Sandwich Islands. We succeeded in securing berths between decks on a vessel named *The Imam of Muscat*, which was manned by a crew of Malays. The Captain was a Scotchman, and the first mate was a Eurasian—a half-blood Asiatic. It was difficult to secure passage, and though this vessel was not such a one as we would have liked to sail on, still it was the best we could get at the time, and we embarked while she was lying in the harbor of San Francisco. We laid at anchor in the harbor for one week. The wind was against us, and we made several unsuccessful attempts to get out of the harbor.

One night, after we had been one week aboard, I dreamed that I was on board a vessel, and that the Elders who were my companions and myself were amidships and were turning a windlass for the purpose of lifting the anchor which seemed to be fast in the mud. The cable that we were trying to wind on the windlass ran forward to the forecastle and over the bow. All our efforts, however, did not appear to have any effect on the anchor. While we were engaged in this labor I thought that the Prophet Joseph came walking forward from the quarter deck and as he came up to where I stood he told me to accompany him. He was dressed in white.

He walked forward to the fore-castle on which he climbed, and I followed him. He knelt down and prayed a few minutes aloud that the anchor might be loosened. After he had finished his prayer, I thought he told me to take hold of the rope and pull the anchor up. To my great surprise it was pulled up with the greatest ease. After witnessing this I spoke to him, and said, "I wish I was in possession of such faith." He replied that it was my privilege, and that I ought to have it; that I would need it to preserve me from pestilence and the judgments that were about to be sent forth on the nations. Many other instructions of this character he gave me, but the lesson that he taught was that great works could be accomplished through the means of faith and prayer. I certainly learned in this instance that faith and prayer had more effect than the windlass.

That day we left San Francisco on our voyage.

It is a great many years since I had that dream; but I have never forgotten it; and during the years that have since elapsed, I have proved to my entire satisfaction that the lesson taught by the Prophet Joseph on that occasion is a true one, and that all of us, young and old, should exercise faith and have recourse to prayer. By this means great works have been accomplished and great works will yet be accomplished, as no agency that man can use is so effective in removing obstacles and bringing about results as faith and prayer.—G. Q. C., in *Juvenile Instructor*.

REMARKABLE MUSICAL MEMORIES.

POSSIBLY the greatest case on record is that wonder of wonders, the most intellectual of interpreters, the late Dr. Hans von Bülow. He not only played all of Beethoven by heart upon the piano, but knew all the symphonies in the same manner, and practically the whole Wagnerian output of musical metal, and it is claimed that so great was the mass of the piano music which Bülow retained "within the book and volume of his brain," inscribed in mysterious hieroglyphics somewhere among the molecules of the gray matter constituting the cortex of his cerebral organ, that he could have played twenty-five piano-recital programmes without repeating and without a printed page. Since there go about two thousand measures to the hour, and two solid hours to an ordinary Bülow programme, this would represent a hundred thousand measures of music, or about four thousand large pages, something like eight or ten thick volumes. Even Bülow was outdone by Rubenstein, in the field of piano music at least, if we can trust the anecdote-mongers, for it is claimed that in one season at St. Petersburg he played a series of recitals which exhausted the literature of the piano, and embraced one thousand three hundred distinct compositions. It is mentioned of Mendelssohn that, on one occasion, the score of Beethoven's Sixth Symphony having been misplaced, he raised his *baton* and directed the work from memory; but this does not seem to me a feat in the least remarkable, for the Pastoral Symphony is so extremely lucid and so bewitchingly beautiful that the only thing difficult or remarkable would be the forgetting of it. Madame Patti knew forty opera rôles, and Varesi, the baritone, knew eighty.—John S. Van Cleave, in "Music."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 16, 1897.

REPORTS CONCERNING THE LATTER-DAY SAINTS.

THE Latter-day Saints are continually accused of being a corrupt, immoral community. Of late sectarian bigots have been unusually active in circulating both old and new falsehoods, against the Saints. Professed ministers have been defaming their character from the pulpit, in street meetings and in the newspapers. It is quite generally known among this class of men that it is impossible to assail the doctrines of the Latter-day Saints without opposing those of Christ, as they are identically the same in every respect, so they invariably resort to attacking the character of our people. In doing this it is always necessary to misrepresent and make false accusations. The truth will never serve the purpose of these maligners, for it will not confirm their statements. On account of so many falsehoods being in circulation about the Latter-day Saints it is difficult for people to get at the truth concerning them. Facts that reflect credit upon them are often suppressed, while every sensational report about them, no matter how absurd, is given extensive publication. As a contradiction of what is so often said about the evil character of the Latter-day Saints comes the voluntary testimony of a denominational minister of Salt Lake City, a non-Mormon resident of that place. The Rev. A. H. Henry, in an interview with the representative of a non-Mormon paper, says of them: "The Mormon people with whom I have come in contact are good neighbors and good citizens, and I have never known one of them who was immoral in any degree."

DEATH OF TRUMAN LEONARD.

ON November 20, 1897, occurred the death of Elder Truman Leonard, a resident of Farmington, Davis County, Utah. A correspondent to the *Deseret News* says concerning him:

"With Brother Leonard departs from this life one of the historic characters of Davis County. He was born in Ontario, New York, September 16, 1820. In 1844 he met the Prophet Joseph and became identified with the Church of Jesus Christ of Latter-day Saints. The Prophet called Brother Truman on a mission, and the young man became an active missionary in promulgating Gospel truths in Ohio, and New York. His missionary labors began in Kirtland, and have continued at intervals through his life.

"In 1852 President Brigham Young called Brother Leonard, with others, among whom was Elder William Fotheringham, to go to East India, where he remained about four years, returning to Utah in 1856, with the second handcart company. The writer of this often has heard Brother Leonard speak of the miraculous manner in which his life was preserved through the blessings of God, while on his East Indian mission. President Young had promised him that he should 'return in safety,' while traveling alone Brother Leonard was seized with the cholera and was for some time without assistance, scarcely able to move, he called upon the Lord and administered to himself. He was sinking rapidly, when a friend arrived, a wealthy Englishman resident in India, who had traveled 300 miles to visit Brother Leonard, arriving in time to be of assistance in saving his life.

"Truman Leonard had been one of the hardiest of men and all his life had been spent in the pioneering of the way for those who were to follow here, and particularly in Davis County. For many years he has been the senior president of the 56th quorum of Seventy, a position which he filled with honor. He had a big heart. He was generous to a fault. Those who knew him best loved him most; and in that time when he shall stand before his Great Judge to receive his reward, a multitude will rise and say, 'He was our friend.'"

THE "IMPROVEMENT ERA."

WE have received number one, volume one, of the *Improvement Era*, dated November, 1897. It is the organ of the Young Men's Mutual Improvement Associations of Zion, and is published in Salt Lake City, Utah. The editors are President Joseph F. Smith and Elder B. H. Roberts. It is a magazine of sixty-four pages about the same size as those of the STAR, and issued monthly. The subscription price is \$2 per year, in advance. A special price of \$1 per year is offered to all missionaries or their friends abroad. Subscriptions may be sent to the assistant business manager, Thomas Hull, 214 Templeton Building, Salt Lake City, Utah.

In the number before us the editor expresses the hope that the *Era* will "find its way into the various missionary fields abroad, as well as at home, and be an aid to the Elders of the Church in their advocacy and defense of the principles of the gospel." We unite with him in this hope, and heartily recommended the magazine to both missionaries and Saints in this land.

SCHOOLS IN SALT LAKE CITY.

THE enrollment of children at the public schools of Salt Lake City, Utah, for the present school year, reported up to the end of November, is given as follows: Boys, 5,465; girls, 5,763; total, 11,228. These figures do not include pupils attending the University colleges, denominational schools,

private schools, etc. Last year the percentage of the city's population enrolled in the public schools was 22.6. It was much in advance of that of any other state of the Union, and far above that of the average for the United States, the latter being 14.6. The people of the United States spend for educational purposes more than double the amount of money spent by any other nation for the same purposes, and the amount spent for education in Utah is not behind that of other states; and yet people will accuse the Mormons of being opposed to education!

IN an editorial note in the STAR for November 25, 1897, mention was made of Mr. Arthur Stebbings, editor of the *Lowestoft Journal*, in connection with which it was stated that he had retired from the management of that paper. This was an error. He is still conducting the *Journal*, as heretofore, having only disposed of his printing and stationery business.

DOROTHY MOON KIMBALL, the oldest inhabitant of Davis County, Utah, died at her home in Farmington, November 17, 1897. Her age could not be ascertained with exactness, but was between 98 and 101 years. She was a native of England, and went to Utah at an early day.

THE date announced for holding the Liverpool conference has been changed from 26th inst., to January 16, 1898. The place of holding meetings will be given later.

SCOTTISH CONFERENCE.

THE Scottish Conference of the Church of Jesus Christ of Latter-day Saints, convened in Breadalbane Hall, 11 Oxford Street, Gorbals, Glasgow on Sunday, December 12, 1897. Meetings were held at 10:30 a.m., and at 2:30 and 6:30 p.m.

There were present: Rulon S. Wells and Jos. W. McMurrin of the presidency of the European Mission; Elder E. W. Lennberg, returning missionary from Sweden; President Jno. Robertson, of the Irish Conference; President Wm. McMillan, and all the Traveling Elders in the Scottish Conference.

At the morning meeting, after extending a hearty welcome, President McMillan, read the statistical report from May 30, to November 30, 1897, as follows: Number of missionaries from Zion, 23; local Elders, 30; Priests, 5; Teachers, 17; Deacons, 5; members, 283; total, exclusive of missionaries from Zion, 240. Emigrated, over 8 years of age, 5; received, 8; removed, 6; excommunicated, 5; died, 2; children blessed, 14; baptisms, 22. Houses visited in tracting, 34,153; houses visited by invitation, 1,175; Gospel conversations, 2,459; tracts distributed, 64,838; books distributed, 221; in-door meetings held, 457; out-door meetings, 447; Sunday School sessions, 107; total meetings, 2,435; Relief Society meetings, 7.

The speakers at the morning meeting were: Elders Jno. Robertson, Jas. E. Hoggan, Geo. Allan and David Archibald.

At the afternoon meeting the general authorities of the Church, and

the presidency of the European Mission, and Prest. Wm. McMillan, and the following missionaries in the respective districts assigned to them, were presented and unanimously sustained: Peter Allan and H. B. Calder, in Edinburgh; Wm. Pender, David O. McKay, Robert Hogg, Jno. T. Edwards, Malcome McKinnon, Jas. W. Frame, Alma Montgomery and Jos. Mitchell, in Glasgow; Robt. Gilchrist and A. A. Garrick, in Aberdeen; Robt. Cameron and P. G. Johnston, in Motherwell; Geo. C. Wood, in Cairneyhill; Geo. Allan and Thos. Gilchrist, in Tillicoultry; Wm. Campbell, in Airdrie; Jas. E. Hoggan and David Archibald, in Dunfermline; A. G. Adamson and Jos. McKnight, in Ayrshire. The speakers were: Elders P. G. Johnston, M. McKinnon, H. B. Calder, Robt. Cameron, A. A. Garrick and Geo. C. Wood.

At the evening service discourses were delivered by Elders Rulon S. Wells and Joseph W. McMurrin. Many strong testimonies were borne and much valuable instruction given during the conference. The whole of the services were well attended, and the audiences were larger than has been usual for some years. The outlying branches were well represented, and those of Newarthill, Burnbank and Airdrie, deserve special mention. The other districts represented were Dunfermline, Edinburgh, Kilmarnock. An excellent spirit prevailed and the conference will be remembered as an occasion of spiritual feasting.

On Monday morning December 13, a Priesthood meeting was held in Hall 9, Oxford Street, Gorbals, and many precious hints, and valuable instructions were received. WM. LEGGAT, Clerk of Conference.

AUTHORITY OF THE SCRIPTURES.

THE important question of the authority of the sacred Scriptures in matters of faith and practice again claims the attention of students of theology. It has been found necessary to reconsider it. The position of the Protestant world has generally been that the Scriptures are the ultimate authority, the last court of appeal, superior to the opinions of "fathers" or the dicta of councils, however ancient. This view was a natural consequence of the Reformation. In the discussion with opponents the Reformers put the authority of the Bible against the authority of the church fathers, claiming infallibility only for the "revealed" word. But it has long been apparent that this position has not been conducive to the unity of faith which should be characteristic of the church of God. Lately a great deal of doubt has also been thrown upon the infallibility of the Bible. In fact, higher criticism in this century has assailed the position of Protestantism in the same way as Reformers in the sixteenth century attacked the Catholic church. It has endeavored to prove the futility of an appeal to the Bible as ultimate authority. And so persistent have the attacks been, that theologians are commencing to go over the ground anew, making new statements, new definitions.

In Germany, the storm center of theological discussion, conservative scholars now declare that the orthodox idea of the Scriptures ascribes to

God an agency in the production of the sacred writings which it has not pleased Him to resume. They point out that the writers merely represent the divine truth in a manner consistent with their own knowledge; or record the dealings of the Almighty with the children of men, as it appeared to them. This view sees in the Scriptures divine truth conveyed, as it were, in an envelope of human expression, beautiful but frail. The former is authority, but the latter is a proper subject of criticism.

It cannot be denied that this position is an advance on the orthodox view. But it leaves out of consideration the important and well attested fact that our Savior Himself recognized in the Scriptures, even in its minor features of expression, the decisive utterance of God. He did not apply to the sacred writings the modern process of criticism.

When the whole question shall have been exhaustively discussed, it will be admitted that the ultimate authority in all matters pertaining to doctrine and practice rests with God alone. In a controversy, it is not always sufficient to appeal from the decisions of men and councils of men to the so-called revealed word. It must be carried higher, to the Giver and Inspirer of the word—from the law to the Author of the law. In so far as He has revealed His mind and will on any given subject in past ages, and to the extent that this revelation has been recorded, that record should end the controversy. It is given for that very purpose, the inspired writers being commissioned to interpret the divine will to mankind. But the Church is advancing in intelligence and understanding, and needs the divine guidance at every step. Only if that guidance is available can error be avoided.

The question with the Church in all ages, has not been, What is written? but, What does the Lord say? His voice, whether through the written word or through the mouths of His inspired servants, has always been the end of controversy with the followers of Jesus. It is impossible to recognize the true authority of the written word without believing in continued divine presence and influence in the Church.—*Deseret News*.

THE JEWISH PROBLEM.

WHEN representative Jews a few months ago met in Switzerland for the purpose of discussing the Jewish question and especially some plans for a national gathering in the land of their fathers, an attempt was made to belittle the movement, particularly by Hebrews of the modern, rationalistic school. It was contended that there is at present no Hebrew problem before the world and that the idea of a nation of Jews belongs to the dreams of the past. A more thorough study of the matter would seem to lead to a different conclusion. Mr. Arnold White, the confidential friend and associate of the late Baron Hirsch believes that the existing conditions are likely to develop into a crisis that may shake the European states to their foundations.

In the *Pall Mall Gazette* Mr. White asks Lord Salisbury to issue an invitation to a congress for the purpose of discussing the European

Hebrew question. He calls attention to the fact that of the eleven million Jews about eight millions are leading a life of poverty and misery. The Jewish emigration from Russia, he says, has nearly ceased owing to the restrictions placed on immigrants in the United States, and this will add to the distress of the Russian Jews. The outlook for the coming winter is said to be very dark for that class of people.

The Roumanian Jews are in a similar position. About half of them are destitute. About seventy per cent of the Jews in Galicia are said to be beggars. In Austria the Jews have according to the law equal rights with the Christians, but the law is a dead letter and the Hebrew race is suffering oppression in various ways. In Hungary the anti-Semitic sentiment is burning as a subterranean fire, and in Persia and Morocco persecution of Jews is the order of the day.

These dark pictures are rendered still more sombre when contrasted with the luxurious life of the wealthy Jews. Mr. White says these in the large cities of Europe live in elegant palaces and enjoy all that art and money can procure. "The chasm between the rich man and Lazarus, is becoming wider every day."

The radical *Chronicle* speaking on the same subject points out that the world is being governed by the wealthy Hebrews. They are preventing France from demanding the evacuation of Egypt. They successfully opposed the popular clamor of Europe in the matter of the Greek public debt. The press of Germany and Austria is largely in the hands of the Hebrews.

There is in all this no legitimate cause of complaint. The position some of the Hebrew race have, they have won in fair competition and notwithstanding obstacles of most formidable nature. But it certainly shows that the Jewish problem is not yet solved, and cannot be solved as long as the Jews remain a people among the other nations numbering millions and necessarily exercising great influence where they live. It appears to have assumed the form of a dilemma. Either the Jews will have to abandon the chief characteristics of their race and suffer themselves to be absorbed by the nations among which they dwell, or they must go to some place of refuge where they can again resume existence as an independent nation. The Jews themselves seem to be divided between the two alternatives.—*Deseret News*.

POETRY.

NO PLACE FOR BOYS.

What can a boy do and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here and he must not stand there;
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired.
A boy has no business to ever be tired,
The beautiful roses and flowers that bloom